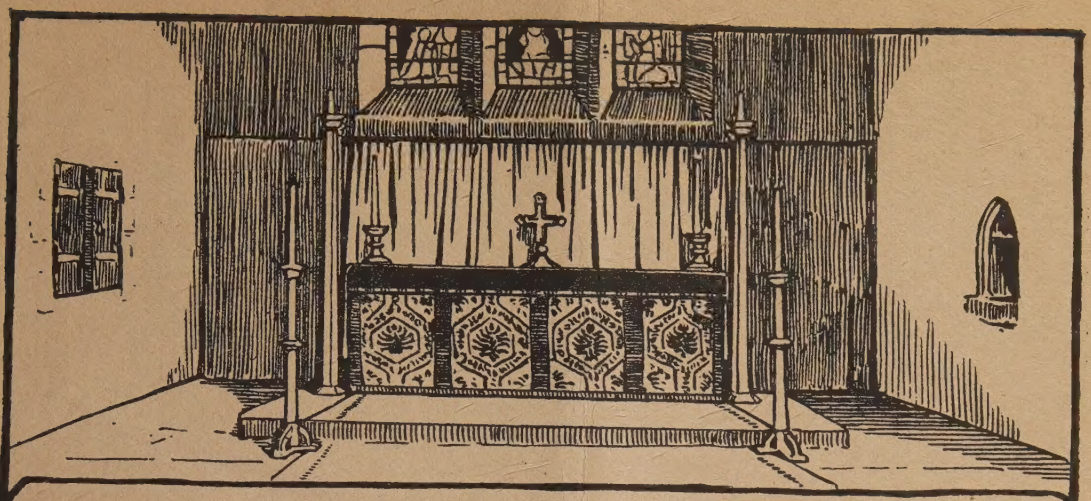

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Winter, Spring & Summer, 1938.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

THE ENGLISH CATHOLIC.

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SUMMER, 1938. **Vol. 10 No. 35.**

THE PRESIDENT'S NOTES.

It is with great regret that I have to record the resignation of the Rev. E. G. Benson from the editorship of *The English Catholic*. He had occupied that important office since the inception of the Quarterly, and under his care a uniform standard of interest and vigour had been maintained. Unfortunately he now finds himself deprived of sufficient time to continue the work, so that we have been compelled to accept his resignation.

In doing so, we desire to express our deep gratitude for all he has done for us and our satisfaction in knowing that his advice and help will still be at our disposal.

And now we welcome our new Editor, the Rev. A. W. Blanchett. I have no doubt that under his direction the Quarterly will continue to flourish and extend its usefulness, and I am sure our readers will wish me to say here how grateful we are to him for undertaking this important task.

I would ask all members of the Society to do their utmost to increase the circulation of the Quarterly and to give all the assistance they can to our Editor.

H. ADEANE BYARD.

IMPORTANT NOTE.

All communications and MSS. for *The English Catholic* should now be addressed to the Editor, the Rev. A. W. Blanchett, Headington Quarry Vicarage, Oxford.

EDITORIAL NOTES.

It is with great trepidation that I take over the editorship of *The English Catholic* from the Reverend E. G. Benson. From previous numbers, I realize that Mr. Benson must have devoted many hours of work and thought to the publication of our Quarterly Gazette.

I would like to take this opportunity of assuring our readers that, as Editor, I am prepared to serve the Society to the best of my abilities. And at the same time I do appeal to you all for your co-operation. I shall be glad to receive contributions, photographs, news, etc., and there must be many of you who could send me notes of topical interest. And also, I should be glad to receive names and addresses of those to whom I might write for articles. Communications should reach me not later than the 3rd of March, June, September, and December.

Our readers will remember the splendid articles on Churches and architecture, which used to appear in the Quarterly over the signature of the late Mr. F. E. Howard. Mr. E. A. Greening Lamborn is at present engaged upon the editing of a further book left in a fragmentary state by Mr. Howard, and when Mr. Lamborn has sufficient time, there is every hope that he will send us one or two articles rather upon the lines of those of Mr. Howard.

In this number, I am publishing a letter from Mr. Nevil Truman. I consider that it is of interest, because it does present us with a statement of *one* of the ways in which the work of the Anglican Society is regarded. I hope replies will be made, and I intend to publish the most suitable one.

I have received a copy of " The Virgin Birth of our Lord "—the Bishop of Oxford's Address to his recent Diocesan Conference. In it, his lordship considers four questions :—

1. Could the Virgin Birth have happened ?
2. Did it in fact happen ?
3. If it happened, what is the significance for Christianity as a whole ?
4. What attitude should the Church adopt towards one of its ministers who denies the truth of the doctrine ?

I have received also, " The 400th Anniversary of our English Bible "—Canon H. L.

Goudge's Address to the same Conference. Both these pamphlets are published by A. T. Broome & Son at 2d. each, and I have found them most instructive and useful for myself, friends and parishioners.

REUNION NOTES.

We have perhaps heard too much already about the "Doctrinal Report," but it had not been published when I last wrote these notes, and its relation to the reunion of Christendom is important. While it contains much for which, in a document of this kind, we should be profoundly thankful, there is at least one point in it which can only be regarded as disastrous. I do not refer to the denial of fundamental doctrines by some of its members (for this was only to be expected if these particular persons were to be members of the Commission), but to the general agreement (p. 38) that assent to formularies, and the use of liturgical language in public worship, implies only general and not detailed assent. Every church with which we enter into negotiations for reunion wants to know what the Church of England believes and teaches. At present we point with confidence to the Nicene Creed, which both the Orthodox and the Lutheran Churches regard as necessary, (it is with these churches that the prospects of reunion are greatest). But we cannot claim that the English Church really believes and teaches the Nicene Creed, unless she requires all her ministers, when they recite it as they are bound to do, to mean what they say, on pain of being regarded as false to their promises and to the Church which they serve. And this means that they must give, not merely a general assent, but a particular and detailed assent, to the words which they use.

The triennial International Congress of the Old Catholic Churches will meet this year at Zürich, August 25—29. The Archbishop of Canterbury will be represented by the Bishop of Southwark; and Anglican visitors will be heartily welcome.

In this connexion it is important to point out that the Old Catholic Churches are the only non-Anglican churches in communion with the Church of England. Communicant members of the Churches of Sweden and Finland are permitted, by a kind of interim arrangement (which has been sanctioned by the Convocations in the case of Finland, but not in the case of Sweden, and not, as far as I know, by any other Anglican Synods), to communicate at our altars; but this arrangement by no means amounts to full communion. We have great hopes that the present excellent relations between ourselves and these churches will become closer in the future; but the Churches of Sweden and Finland are in communion with the other Lutherans, and reunion can only be with a whole communion, not with geographical sections of it.

The recent important book, by the Dominican Father M. I. Congar, "Chrétiens Désunis, Principes d'un Oecumenisme Catholique," states the problem of Christian unity from the point of view of a friendly but quite uncompromising Romanist. His chapter on the Anglican conception of unity, which he regards as the source of all the High Church movements on the Continent, is well worth careful study, not because it does anything to fill in or even bridge the vast gulf between Rome and Canterbury, but because it contains warnings which we shall do well to take to heart. His description of our standpoint is true on the whole; though it is curious to find Bishop Gore referred to as a Modernist and P. T. Forsyth as a leading Anglican divine! and the author does not realize that the loose ecclesiology of some of our leading bishops differs considerably from the traditional High Church position. When he tells us that the unity of the Church is fundamental, and her diversity only accidental, he is undoubtedly right; the Church is not a federation of separate sovereignties, but a Kingdom, though the Pope is not its king. When he accuses us of a Lutheran tendency to regard the divisions of the outward organization, and its control by the civil power, as of minor importance if the soul within is faithful, he puts his finger on the weakness of much Anglican thought, but his criticism does not apply to the genuine Anglican doctrine, and he does not realize how little the 'Establish-

ment" means to the Anglican Communion as a whole. He wholly fails to understand how detestable his denial of free investigation and of the necessity of government by consent of the governed, and his insistence on blind obedience to the "infallible magisterium," are to the Anglican mind. A "Catholicism," which cannot include the lessons which all our history has taught us, cannot be really universal.

There is a serious danger that through our eagerness for reunion, and the constant influence of other Christian communions, we may lose our own tradition; but if we do this, other churches will hardly find us worth reuniting with. Already there are many of our people who do not seem to know that we have a liturgical, devotional, and theological tradition of our own, (distinct from, and very unlike, the "Western" or "Latin" one,) of which we have no need to be ashamed, but, on the contrary, which may be of the utmost value to the reunited Church of the future. One difficulty is that while the crying need of the present day is evangelism, the English Church is organized for pastoral rather than for evangelistic work; and yet so many of our keenest people are converts, and have the convert mentality. It is here that we can learn from our Orthodox brethren, not by substituting their tradition for ours (which would be impossible even if it were desirable), but by learning how to use our own tradition and how to enrich it.

The Assyrian Church and nation is still in the most deplorable condition, due to the failure of the British Government to take strong enough steps to solve the problem. The people in Iraq and Syria are said to be in a worse condition than any political refugees in Europe; and the attempts which have been made to get the Iraqi Government to permit the Metropolitan to leave the country, to consult with the exiled Patriarch for the future of the Church and the training of the clergy, have hitherto been refused. Meanwhile the Roman missions are doing all they can to win the children away from the faith of their fathers by offering them free education.

C. B. Moss.

THE ANGLICAN SOCIETY NEWS SHEET.

(American Branch)

The job of Editor and publisher of the *News Sheet* for 1938 has again been assigned to the Extension Committee's Chairman. We feel honored and humbled. Honored in that we are permitted to have a part in so valuable and worthwhile work as the Society tries to do, and humbled in the thought that such feeble attempts as we can make may be acceptable. Will every reader please remember that the effort can only bear some evidences of success when we have the prayers and loyal co-operation of all who are interested. Please send us from time to time a word or two concerning things that might be of interest to other members. Meetings of Diocesan groups, parochial improvements along the lines that the Society are especially interested in, should receive notice and we shall be glad to have the opportunity of making such progress known.

The 1938 Annual Meeting.

Our Annual Meeting this year occurred in the Parish House of Trinity Chapel and had about it a good deal of a traditional atmosphere. Same sort of weather, same enthusiastic company, plus others, and the same encouraging reports and remarks. In fact, our desire to walk in the old paths moved those present to re-elect all retiring officers. The Rev. Dr. J. Wilson Sutton acted as presiding officer in the absence of the President and Vice-President. Changing the date of the meeting from January 20th to January 12th, seemed to have no effect on the weatherman who treated us to one of New York's most disagreeable winter evenings. This had no effect on the spirits of those present, however, and good reports were rendered by all officers, notably the treasurer who proved to us that he had led us safely in 1937 through all financial perils and pitfalls and could start us on the road for 1938 free from debt and incumbrance. The Boston and Philadelphia Chapters sent delegates, and news from California was also provided. Officers elected for 1938 are as follows:—*President:* the Right Reverend

Doctor G. Ashton Oldham ; *Vice-President :* the Very Reverend Doctor Milo H. Gates ; *Treasurer :* Mr. Richard A. Zerega ; *Secretary :* the Reverend Charles E. Hill ; *Executive Committee :* the Officers and the Reverend Doctor J. Wilson Sutton, the Very Reverend Edward R. Wells ; the Reverend F. W. Fitts, *Chairman of the Boston Chapter* ; the Reverend F. F. E. Blake, *Chairman of the Philadelphia Chapter*; the Reverend W. J. Brown, *Chairman of the Extension Committee.*

THE TREASURER'S REPORT.

The year closed with a balance of $592.71. All bills due and owing were paid. This magnificent balance will soon be very greatly reduced, however, by the arrival of the bill from the publishers in England for our share of the expense in connection with the magazine, *The English Catholic.* The Treasurer indicates that several of the members neglect to pay membership dues. Can this be avoided ? We think so. No reader wants us to waste his time listening to our scheme for improvement. Four words on the subject will suffice. *Pay up your dues.* Mr. Zerega says, " Notices will be sent to all those in arrears informing them that if we do not hear from them within a month we shall very reluctantly be compelled to consider their resignations as accepted."

DOCTOR SUTTON'S ADDRESS.

We wish it were possible to provide for our readers the complete text of the address delivered at the Annual Dinner of the Society by the Reverend Doctor J. Wilson Sutton. Space available permits only a few paragraphs. Dr. Sutton on his address laid special emphasis upon the two aims of the Society, namely, the encouragement of the study of theology from the Anglican standpoint, and of the use of Anglican ceremonial.

In speaking of the first aim he said, " We do not claim for a moment that everything in the Anglican Communion is right and everything in other Communions is wrong. We are keenly conscious of our many failures and we have much to learn from our fellow-Christians of whatever name, but we are members of the Anglican Communion and have a definite obligation to it. Those of us who are in the ministry have made a solemn promise to teach the truth as the Anglican Communion has received it. We are Anglicans because we believe that the Anglican Communion teaches the truth of Christ more accurately than any other. At least this would seem to be the only legitimate reason for being what we are. If we feel that any other Communion is more loyal to Christian truth, and presents it in a way more in accordance with God's will, it would seem to be our duty to seek entrance into that Communion.

By way of illustration we may take the doctrine of the Immaculate Conception of the Blessed Virgin Mary, and the doctrine of Transubstantiation. Neither of these doctrines is Anglican, neither is Catholic, though they are held and taught by a considerable number of Anglicans. Whatever one thinks about them he is not justified in teaching them on the Authority of the Anglican Communion, nor for that matter on the authority of the Catholic Church as a whole."

In connection with the second aim the speaker appealed for loyalty to the Prayer Book. He said in part : " Whether or not it is better to say or sing the Gloria in Excelsis at the beginning of the service, this is not where the Prayer Book puts it, and for an individual priest to follow his own will in the matter is unjust to his people as well as to the Communion through which his commission has come, and such a course tends toward liturgical chaos.

It makes little difference in itself whether the ablutions are taken immediately after the Communion of the people or after the blessing, but the Anglican Prayer Book provides that what remains of the consecrated elements after the Communion shall be consumed " immediately after the blessing," and the ablutions cannot be taken until after the elements are consumed.

These are only instances, but they illustrate the principles involved. If we are accused of insularity we shall not be disturbed. We fully recognize our duty to be loyal to the whole Catholic Church, but we think we can discharge this duty most effectively by being loyal to the Anglican Communion which we believe to be truly Catholic, and which we feel teaches the Catholic faith in a more accurate and balanced way than any other communion. We say this not in a spirit of boasting, but in a spirit of humble gratitude."

Two Notable Publications.

Every member of the Society would do well to borrow or buy and then to read and thoroughly digest the contents of the recent charge to his Diocese published by the Bishop of Chichester, the Right Reverend Doctor George Kennedy Allen Bell. The Charge, "Common Order in Christ's Church," deals of course with matters vital and pertinent to the work and worship of the Church in the Bishop's own Diocese. There is a considerable amount of direction and suggestion, however, which every priest in the Anglican Communion might well think about.

The other publication, "Liturgy in the Parish," comes from the Alcuin Club. Six leaflets on pertinent subjects bring to the reader a good deal of logical and practical information.—W.J.B.

SOME NOTES ON THE MONUMENTAL BRASSES OF OUR CHURCHES.

By A. W. Blanchett.

There are more Memorial Brasses in England than in all the countries of Europe, for our Churches possess some 4,000 brasses as compared with about 300 on the Continent, 20 in Wales, 5 in Ireland, and 3 in Scotland.

Judging from the number of matrices (the stone or Purbeck marble slabs in which the brasses were set) now extant, there must have been about 180,000 brasses placed in our Churches. These provided employment for craftsmen, probably the coppersmiths, for 350 years from the XIIIth. to XVIIth. centuries.

Many of these were melted down during the period of the Spoliation of the Monasteries in such events as the granting of two bulls by the Pope for the suppression of forty alien monasteries, the proceeds of which were to help the endowment of Wolsey's two colleges at Oxford and Ipswich; and again during the Royal Visitation of 1535, the Act of Suppression, 1536; and the Act of Dissolution, 1539.

Finally, many were destroyed during the XVIIth. century, when the Parliamentarians wrought havoc, and in the XIXth. century when so many of our Parish Churches were "restored."

Although usually termed brass, the material used for these effigies was "latten"—a composition of 60 parts copper, 30 parts zinc, and 5 parts each of lead and tin.

It was manufactured on the Continent, especially at Cologne, and was sent over to England in sheets of metal which were known as Cullen Plates.

In England the brasses were cut to the shape of the figure and canopies and shields were set in separate matrices. Foreign brasses were always engraved on rectangular plates and the blank spaces were covered with diaper work.

English brasses followed the precedent of sculptured monuments and show recumbent figures with heads on helmets or cushions and feet on lions or hounds.

Costume was represented faithfully and these sepulchral Monuments now provide a valuable source of research work for the archaeologist, genealogist, and historian.

One way to deal with the various types of brasses is to split them up under the headings of Ecclesiastical, Military, Civilian, and Miscellaneous brasses, but I intend to deal only with the first of these.

Besides the representation of mediaeval Ecclesiastics provided by sculptured monuments, stained glass and illuminated manuscripts, there are nearly five hundred examples provided by brasses.

When brasses began to be used in England in the XIIIth. century the vestments of the Western Church had been fixed for some four hundred years, so, from the XIIIth. century to the second year of the reign of Edward VI we have an unbroken record of vestments which may be justly appealed to in the interpretation of the Ornaments Rubric.

It is important to notice that although there were many changes in the brasses themselves from the point of view of workmanship, the vestments remained the same, right up to the time of the Ornaments Rubric.

In the first place vestments were the

everyday dress of Roman civilians, but, whereas the civilians made changes in their dress, the priests did not.

In the early times of the Christian era a Roman civilian wore a tunic which was a close-fitting garment with short sleeves, which ended somewhere below the knees but above the ankles, and was girded at the waist. Over this a mantle, the paenula, was worn. It was simply a circular piece of material with a hole in the centre for the head to go through. This was a favourite garment for the purposes of travelling and is the cloak which St. Paul asked Timothy to bring to him from Troas.

A neck-cloth was also worn to fill up the gap which was unavoidably left by a garment which had an opening large enough for the head to pass through.

These three garments are very clearly represented on a sepulchral monument to a sailor of the 2nd. century, which is now in the museum at Mainz, and from this we can easily see the origin of the Amice, Alb and Chasuble.

Two napkins were also worn. The larger, the orarium, was thrown over the shoulder, and the smaller, the mappula, was carried on the arm. These correspond, respectively, to the stole and maniple.

This was the chief costume of Imperial Rome up to the Vth. century when the barbarians from the north overran Italy with the result that their influence not only altered the customs of the Romans but even their dress. Gregory the Great objected to the new fashions in dress, and refused to admit anyone into his presence who used them. This, however, did not stop the spread of the new fashions, and consequently the old civic costume became the distinctive dress for the priesthood of the Primitive Church.

Such is, roughly, the origin of the Eucharistic vestments, or, as they were collectively termed, "The Vestment."

The use of vestments was not broken in England by the Reformation, but by the neglect and prejudice of the Puritan regime. With the Oxford movement naturally came the re-introduction of vestments and it is important that we of to-day should follow the use of English vestments with their claim of origin from the Primitive Church.

In the accompanying illustration of the Cranley brass (No. 1) the following vestments are represented :—

The Alb, a long linen garment, with long close sleeves, gathered in at the waist by a girdle, is worn over the cassock. The

1.—Archbishop Cranley, 1417, New College, Oxford.

ornament proper to the alb being apparels at the wrist, and at the front and back edges near the feet.

The Amice is a long strip of linen, worn around the neck and kept in place by two tapes. It should always be apparelled as this brass shews, and indeed all brasses on which the amice appears, so that, as the apparelled amice was in universal use at the date to which the Ornaments Rubric refers, it should never be omitted by those who follow the English use.

The Stole, made of silk and fringed at the ends, was always long and narrow. Its ends may slightly broaden but on no account resemble spades.

The Maniple, worn on the left arm, was

similar to the stole. It is long, so as to prevent it from brushing along the top of the Altar when the priest's hands are raised.

Over all a priest wore the Chasuble, but a bishop the Tunicle and Dalmatic as well. The former was either a linen or silk garment with a fringe, and usually worn by a sub-deacon. The latter was similar in shape, but was slit up the sides and was made of silk. It was distinctive of a deacon.

The Chasuble, when spread out, is approximately oval in plan. It was made of silk or brocade and usually ornamented with orphreys on both sides. When the embroidery grew more elaborate and plates of gold and silver or enamels were added, the Chasuble obviously had to be lightened. This was done by cutting it away at the sides, resulting in a " sandwich-board " and " fiddle-back " effect.

The Pallium—Philosophers of the Classical age wore a garment like the Toga. It had in those days the same significance that our academic gown has to-day. By the IInd. century it was a garment of honour in the Church and was soon reserved to the use of Bishops.

In the Middle Ages it had become a circular strip of lamb's wool. It was worn on the shoulders with a weighted pendant hanging down before and behind.

It is represented on the arms of the See of Canterbury, the ornamented crosses originally being gold pins which kept it in place.

In time it was confined exclusively to archbishops, being conferred upon them at their consecration by the Pope.

At the Reformation the Pallium was ordered to be given without reference to the Pope, as Cranmer drew up a form of blessing for it.

Gloves were probably imported from Germany. They were made of silk and often enriched with jewels on the back.

The Episcopal Ring is referred to as early as the VIIth. century: Council of Toledo.

The Sandals were richly ornamented with heavy embroidery.

The Mitre was a low cap of linen. Depressions were added in different ways from time to time, until it reached the shape as seen on Cranley's brass, which is its true shape. Its regular use was discontinued at the Reformation and was only re-introduced in 1885 by Bishop King of Lincoln.

The Outdoor Habit of a bishop comprises the Rochet, a white linen coat, the sleeves of which, after the Reformation, were detached and buttoned on to the chimere; the Chimere which was a black or scarlet gown without sleeves was full in the back and open in the front. Examples may be seen on the brasses to Bishop Geste, 1578, at Salisbury, and Archbishop Haranett, 1631, at Chigwell.

The Processional Vestments are cassock,

2.—R. Harward, 1493, St. Cross, Winchester.

surplice, almuce and cope. The Cassock was the ordinary dress of a priest. It was a long black coat, open in front, reaching to the ankles, with a coat sleeve, and girdled round the waist.

The Surplice was a loose linen garment. It reached well below the knees and had long open sleeves. Its beauty is its length, fullness and large sleeves as may be seen from the Harward brass, No. 2.

The Almuce, No. 2, was originally a fur hood with long ends hanging down to the

knees in front. It gradually developed into a cape made of grey fur, meeting across the chest, with its lower edge fringed with fur tails. Its essential use was that of a choir habit for Canons.

The chief processional vestment is the Cope. Its use is not restricted to those in Holy Orders. In the first place it was a rain mantle fastened in front by a clasp, called a morse. It is light enough to hang in folds.

Originally it had a hood for the head, but this is represented by a conventional shield-shaped arrangement fixed on below the orphrey at the back of the neck.

Oxford naturally possesses several examples of priests in Academic Costume, No. 3. This generally consists of a cassock, the B.D. gown, which was a long robe with an opening in front for the hands, the Tippet, a large fur cape, and the hood, which is almost invisible unless the figure is engraved in profile as on the Lawnder brass at Northleach and at Shorewell, I.O.W., where the hood is seen buttoned on the left side and flung around the shoulder so that the end falls over the right shoulder.

3.—T. Bloxham, B.D., 1387, Merton College, Oxford.

HOLY CROSS DAY.

By L. W. J. Croydon.

September fourteenth, commonly known as " Holy Cross Day," commemorates the raising or " Exaltation of the True Cross " in the Church of the Holy Sepulchre at Jerusalem, through the zeal of St Helena, mother of Constantine the Great.

Constantine's own conversion is attributed by some writers to his vision of the cross in the sky, (accompanied by words, which, translated mean " in this sign conquer ") on the eve of his victory over Maxentius in A.D. 312. Be this as it may, under the Emperor the cross became the acknowledged symbol of Christianity, and was used and honoured publicly, whereas before then it had been restricted to private use amongst the Christians themselves.

The Empress Helena was converted when sixty-three years of age. Although no longer young, she undertook a pilgrimage to Jerusalem. While there she instituted a search for the site of the Holy Sepulchre, which the heathen had filled with rubbish, and over which Hadrian had erected a temple of Venus.

The story is that the Empress was guided to the place of the Crucifixion by an aged Jew who had inherited traditions concerning the site. Constantine wrote to Macarius, then Bishop of Jerusalem, that he wished to erect a costly church over the Sepulchre. Excavations were commenced, and day by day St. Helena sat on a stone seat, watching the diggers, until the crosses, the Crown of Thorns, the Nails and the Inscription were all found.

To-day, in Constantine's great church, the legendary spot on which his mother sat watching, is pointed out to visitors in the Chapel of St. Helena, twenty-nine steps below the level of the Altar of the Crucifixion. The Chapel of the Finding of the Cross is thirteen steps lower still.

According to tradition the Inscription was lying apart from the crosses. Macarius, unable to decide which of the three was the Cross of Christ, had a person in extreme sickness brought to the spot. The stories vary as to the sex of the person, but all agree that when the body was placed on the last of the three crosses, the invalid was immediately restored to health.

The finding of the cross and the miraculous cure are attested by St. Cyril of Jerusa-

lem, St. Ambrose, St. Chrysostom, St. Paulinus, and by many other authors, secular and religious, of such high authority, and who lived so near the event, that we cannot reasonably refuse to believe their testimony.

This was in A.D. 326, and since that time the Festival of the Finding or " Invention " of the Cross has been commemorated on May 3rd throughout the Western Church. The Feast is mentioned in the Sacramentary of St. Gregory, and is thought to have been first kept in the Church of Santa Croce (Holy Cross) at Rome. Gradually the commemoration spread throughout the West.

Helena lost no time in sending the Inscription, the Nails and a considerable portion of the Cross thus miraculously attested as the " true cross " to Constantine. Subsequently smaller fragments were chipped off and dispersed to various parts of the world. Later the inscription disappeared, but in 1492 was found in a vault under the church of Santa Croce at Rome.

The remainder of the Cross was left in care of Bishop Macarius at Jerusalem, who had it placed in a silver case; in succeeding ages this sacred relic was exhibited to be venerated by the faithful once a year, on Good Friday.

The commemoration of the Exaltation of the Cross on September 14th primarily celebrates the consecration of the Church of the Holy Sepulchre at Jerusalem, and the setting up of the Cross therein, by Bishop Macarius, in 335 A.D., and should not be confused with the " Adoration " on Good Friday.

Some writers, however, are of the opinion that it commemorates the Vision of the Cross by the Emperor. In any case, Constantine seems to have been the originator of the observance.

Fifty years later (about 385 A.D.) the lady Aetheria made a pilgrimage to Jerusalem, and wrote an account of the solemn veneration of the relic on Good Friday.

On the custom of Veneration or Adoration of the Cross, Leontius, Bishop of Neapolis, in Cyprus commented as follows :—

" Christians are justified in offering adoration to the cross by way of remembrance of Him Who died thereon, not with any feeling of reverence for the mere material. Thus, a decree sanctioned by the seal of the Emperor is reverently treated, not on account of the decree or lead of the seal, but of him whom the seal indicates; and so we Christians in our adoration of the cross honour not its material, but see in it a seal and signet of Christ Who was crucified thereon, and Whom we salute and adore."

This, and many other examples which could be cited, clearly prove the existence amongst the early Christians of a veneration for the cross, combined with the feeling of necessity of excluding from this the idea of absolute worship. This reverence is further exemplified by the constant use of the sign of the cross.

There are indications of the observance of the Feast of the Exaltation of the Cross in both East and West. For instance, in the Acta of the Egyptian penitent Mary, who died in 421 A.D., it is apparently recognized as a thoroughly established festival at Jerusalem. Eustathius, in his life of the Patriarch Eutychius, mentions the celebration on September 14th, and under this date, in the Gelasian and Gregorian Sacramentaries, it is designated simply as " Exaltatio S. Crucio." It is mentioned in the earlier Latin Martyrologies, notably that attributed to St. Jerome, as also in those of the Venerable Bede and Rabanus Maurus. It is also to be found in the Calendars of the Arabian Church, and in those of the Ethiopic or Abyssinian church and the Coptic under the title " Festum Crucis gloriosae."

While the festival held on September 14th celebrates primarily the Exaltation or setting up of the Cross in the Church of the Holy Sepulchre at Jerusalem in 335 A.D., the victory of Heraclius over the Persians and the subsequent restoration of the True Cross to its shrine at Jerusalem, gave the festival further renown.

In 614 Chosroes, King of the Persians, captured Jerusalem, destroyed part of the Church of the Holy Sepulchre by fire, and led away thousands of Christian captives. Among the latter was the Patriarch Zacharias.

With him was taken the Cross, said to have been discovered by St. Helena, which was sealed in a case by the Patriarch himself.

After several years of successful warfare on the part of the Persian king, the Empire was reduced to virtual dissolution. But in 622 the tide turned.

Following three bold expeditions Heraclius vanquished the Persian King, who was finally deposed and murdered by his son

Siroes, in 628 A.D. Peace was eventually concluded, one of the conditions imposed, and specially insisted upon by Heraclius, being the return of the Holy Cross.

The triumphant Emperor rode into Constantinople in a chariot drawn by four elephants, with the Sacred Relic borne before him. There it remained till the following spring, when Heraclius made a pilgrimage to Jerusalem, taking the Cross with him.

Here the Patriarch recognized his own unbroken seals on the case, thus preserved, it is said, at the instance of Sira, wife of Chosroes.

Heraclius desired to carry the cross to its shrine, but before he was permitted to do so, he was bidden to strip himself of his kingly array. Some records aver that an invisible power prevented him from entering the sacred precincts till he had so divested himself. So, barefoot, and clad in a common cloak, to more closely resemble the humble guise of the Crucified Lord, the Emperor bore the precious relic back to its resting place, amidst expressions of the highest devotion.

Thus was the Holy Cross once more " exalted," and the Festival of the " Exaltation of the Cross " acquired a new significance.

A SERMON FOR AUGUST 24.

St. John VI, 7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

I, 48. Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

There are two markedly different types of human character. One is practical, energetic, efficient and apt to be entirely immersed in organisation and business to the exclusion of other things. The other is thoughtful, meditative and apt to be dreamy and unpractical.

The two types are brought out in the sisters Mary and Martha, Mary entirely absorbed in sitting at her Master's feet and drinking in his words, Martha distressed because she had been taken unawares and was not ready with a sufficient number of dishes for the Master's meal. Our Lord's mild rebuke to her only meant that one dish would satisfy Him, but that His words were to her more important than any material things.

There is no doubt, that He fully realized the necessity of the two types in the work of the Church—and in the choice of His apostles took care to have both equally represented. But it is perhaps unreasonable that the modern parish priest is expected to combine both excellences ; Jesus Himself recognised that they are seldom found together and took care that He should have both types for His work. Both could learn much from each other.

In St. Luke VI, 13—16, if you will look up the passage, you will find the Apostles are in six pairs. It is not, I think, a mere fancy of mine that each pair couples brothers or friends of these two contrasted types. Though we are told very little of some of them, there are sufficient indications that this is so. Let us start with the pair Philip and Bartholomew : for Wednesday next is St. Bartholomew's Day, and there is little doubt that the Son of Tolmai is identical with the Nathanael of the first chapter of St. John. Now Philip, whom we remember on May 1 of each year, is essentially a practical man. When bidden by our Lord to follow Him, his first thought is to fetch Nathànael, possibly his brother, to pay his homage to the Messiah, " him of whom Moses in the law and the prophets did write."

The verse I have read to you is at the Feeding of the Five Thousand. It is to Philip as the practical man that the question is put—' Whence shall we buy bread that these may eat ?" The people are hungry and weary : their physical needs must be satisfied. Instantly Philip the practical man makes a rapid calculation. It would take at least 200 penny worth of bread—£6—£7 worth— to give each a crust, and where are we to get it ? The one other mention of Philip illustrates the impetuous and impatient side of the practical man. " Lord, show us the Father and it sufficeth us." Our Lord's answer is meant for you and for me as well as for Philip. " He that hath seen me hath seen the Father." You and I have our only access to God, if we are Christians indeed, through Jesus the Son

of God. We do not see Him with our eyes, but we can read about Him in the New Testament and in the Lord's Supper we can spiritually feed on His Body and Blood.

Of Nathanael—Bartholomew—we are able to infer that he was one of the devout Jews who was constantly thinking of and praying for the advent of the promised Messiah. Probably under the fig-tree he was in deep meditation, when our Lord saw him. Such a devout one is saluted as an Israelite indeed, a true son of the spiritual Israel both in the past, and in the future, when the Church was to be the new Israel of God (Gal. VI, 16).

Now let us see if this contrast does not apply to the other apostles. We start with St. Peter, impetuous, hasty, and always practical: "let us build two tabernacles (a shelter), one for Thee and one for Moses and Elijah" on the Mount of Transfiguration. Such a man is often betrayed into rash and hasty acts: St. Peter draws his sword and cuts off the ear of the high-priest's servant, in his fear and hurry he denies His Master. St. Andrew, on the other hand, is the missionary type, the thoughtful winner of souls. James is the impetuous man who would imitate Elijah of old and call down fire on the churlish Samaritans. John is the spiritually-gifted seer of the deep things of God. Matthew the tax-gatherer is the business man of the apostolic company. Thomas who is coupled with him is thoughtful and apt to be despondent. The Master is going to Jerusalem to certain death: "let us also go," he says, "to share his death." When it is reported to him that the Master is risen, he says, "It is too good to be true; I cannot believe it," and to convince him there was a special appearance of the Lord. Simon the Zealot, who had joined the secret society of Nationalist terrorists so called, was essentially the man of action, determined to strike a blow for the independence of the Jewish race. It is not too much of an assumption to suggest that James son of Alphaeus, the Less, or perhaps the little of stature, was of the spiritual seer type.

Of Judas, brother, or perhaps son of James, we only have one thoughtful question recorded. Jesus said "I will manifest myself to him that loveth me." Judas saith unto him, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" Perhaps this is an utterance of humility, "Who are we that we should deserve to be the receivers of so great a revelation?" or the sense may be "Why do you not come before the world and compel their acceptance of your mission? Why must you work slowly through such poor instruments as ourselves?" This is probably the meaning: for our Lord goes on to speak of the gradual revelation which will be vouchsafed to them by the working of the Holy Ghost.

Of the other Judas, Iscariot, everyone knows that he is the type of the dishonest business man, who is gradually tempted by his greed into grievous sin. He is the practical man, who goes wrong because he does not find any time to spare in his life for reading, for prayer, and for communion with God. He turns his back perhaps on the lessons of his early home and upbringing, sinks into the mire of dishonesty, commits some great fraud and so far as this world is concerned, loses all that he hoped to attain, and if he leaves it without repentance, the fate of Dives is all he can anticipate.

Our survey of the six apostolic pairs then seems to bring out that they belonged to the two types of character. Each has its special excellences and its special drawbacks. But I for one,—being deeply conscious of my lack of spiritual gifts,—would rather be blamed as unpractical than as spiritually blind, if I had to choose.

Everyone, however busy his life may be, must and can find some room in it for cultivating his spiritual nature; if he does not, he will assuredly lose it. But the busiest men have often found time to seek God. If you read Mr. Gladstone's life, you will find that before any crisis he made his way to an unfrequented church in London, and sought Divine help. If you pass the open door of a church and have five minutes to spare, it will be better for you if you go in and kneel down and lay before God your troubles and difficulties, and your next work will be better done in consequence.

The statesman cannot be a theologian, nor the theologian become a statesman without ceasing to pursue theological studies. But each may be in the profoundest sympathy with the other if they both daily seek the throne of grace.

The schoolmaster and the business man, the parson and the doctor similarly all have common ground on which they meet. They

are all alike in having the call to be Christ's disciples and followers. They all can make him their Master and their friend. And they can all use the talents which He has intrusted to them as in His service. Both types may hope for the words : " Well done, thou good and faithful servant. Enter thou into the joy of thy lord."

CHURCH ASSEMBLY.

(*Continued from p 32.*)

When the Church Assembly at last came into being it had before it the duty of carrying out a number of reforms which were long overdue. The provision of pensions for the clergy, the multiplication of new dioceses, the revision of the Prayerbook, solving the problem of dilapidations, the provision of candidates for the Ministry and their training, the reform of Patronage and the sale of advowsons, and the reform of the Ecclesiastical Courts and of the method of appointing bishops. But before these could be entered upon, the Assembly was bound by the provisions of the Constitution, before entering upon any other legislative business to pass Measures (*a*) declaring that the Convocations of Canterbury and York have power, by canon lawfully passed and promulged, to amend the Constitution of the Lower Houses thereof ; (*b*) conferring upon the Parochial Church Councils constituted under the schedule to the Constitution such powers as the Assembly may determine. This was accordingly done, and the First Measure of the Assembly, called " The Convocations of the Church Measure, 1920," received the Royal Assent in December 1920. The Parochial Church Councils (Powers) Measure followed and received the Royal Assent in July 1921. This measure transferred to the Parochial Church Council all the powers, duties and liabilities of the vestry of the Parish, except as regards the election of Churchwardens, and all the powers of Churchwardens as relate to the financial affairs of the Church, and the care and maintenance of the Church building and its contents, and of the churchyard ; also the power jointly with the Incumbent to appoint and dismiss the parish clerk, sexton, &c., and to determine the objects of church collections, other than at the offertory. The Churchwardens are to be elected by the vestry and parochial Church meeting sitting together ; a very cumbersome provision. The Parochial Church Council is according to the constitution elected by the annual parochial Church Meeting, in the manner laid down in the schedule to the Constitution.

In 1922 the Representation of the Laity (Amendment) Measure was passed, which supplemented, and to some extent amended the former Measure. This Measure dealt with elections not only to the Parochial Church Council, but also to the Ruridecanal Conference, and the Diocesan Conference. and the House of Laity. It provided that members of these bodies, and of the House of Laity should be actual lay communicants (of either sex) of the Church of England of twenty-one years of age and upwards. It provided that there should be a Church Electoral Roll in every parish, containing the names of lay members of the Church of England, of either sex, of eighteen years and upwards who are baptised and declare that they are members of the Church of England, and that they do not belong to any religious body which is not in Communion with the Church of England. It lays down all the necessary rules in connexion with the Electoral Roll and the conduct of elections, and the method of conducting the business of the Parochial Church Council and the Parochial Church meeting. This Measure was amended by another passed in 1929.

In 1922 a Regulation was passed to produce uniformity of composition of Diocesan Conferences.

The subject of Prayer-book Revision had hitherto been in the hands of the unreformed Convocations. In 1920 a Committee of the Assembly was appointed to consider and report upon the answers of the Convocations to the Royal Letters of Business on the Revision of the Prayer-book. The first instalment of this work was the Revised Table of Lessons, for which a Measure was passed in 1922.

In the same year was introduced the Dilapidations Measure which received the

Royal Assent in 1924. This Measure was intended to be a permanent settlement of the difficult question of the dilapidations of the houses of Incumbents, but it has not proved to be so completely successful as was hoped. It has been supplemented since by several Measures intended to facilitate the sale of such houses as are found to be unsuitable for the purpose.

In 1923 began the first of a series of Measures creating new bishoprics, in order to reduce the unwieldy size of many of the existing sees. The first to be dealt with were Blackburn, Southwark, and Winchester. The latter proved to be rather controversial owing to the difficulty of finding a suitable basis for the division of Hampshire. By the first measure, Blackburn diocese was taken out of the diocese of Manchester, by the second, Derby out of Southwell, and by the third, Winchester was divided into three dioceses, Winchester, Guildford and Portsmouth. In 1925 the Bishopric of Leicester was constituted by a Measure. A Measure was also passed for forming a diocese of Shrewsbury out of the dioceses of Lichfield and Hereford ; it was passed by the House of Commons, and thrown out by the House of Lords.

The next important reform taken in hand was that of Clergy Pensions. The Measure was passed in 1926. It constitutes a great advance, but it has two serious defects : the amount of the pension is inadequate, and far too small a proportion of the burden of providing it is provided by the laity.

In 1923 the Assembly passed a measure intended to discourage the traffic in Advowsons by making them unsaleable after two vacancies from the date of the Royal Assent. The Measure (entitled the Benefices Act, 1898 (Amendment) Measure) received the Royal Assent in 1924, but had the unexpected effect of encouraging the traffic instead. Patrons made haste to sell the advowsons while they still had some market value, and numerous Protestant party trusts were only too glad to meet them half way by purchasing them. As a remedy, the Benefices (Transfer of Rights of Patronage) Measure was passed in 1930 to make such transactions more public, so as to give parishioners the opportunity of lodging objections, and in 1933 the Benefices (Purchase of Rights of Patronage) Measure, to make it possible for parishioners to repurchase advowsons.

The matter of the Revision of the Prayer-book had (apart from the Revised Lectionary) been before the Assembly from 1922 onwards. After very full discussions both in the Assembly and in its separate houses, and having received the assent of Convocation, it was passed by the Assembly and went before Parliament in 1927. It passed through the House of Lords but was rejected by the House of Commons. Having undergone some slight alteration it was again presented to the House of Commons in 1928 and was again rejected. This action on the part of the House of Commons has led to the necessity of reconsidering the relations between Church and State, and a Commission was appointed to consider the matter. The Commission reported in 1935, but no action has yet been taken on the Report.

In 1932 a measure was passed to set up Diocesan Boards of Patronage, to which the rights of private patrons might be voluntarily transferred, or the patronage of new parishes.

The Cathedrals Measure, 1931 (Commission of enquiry into the Property of the Church), provided the machinery for the reform of Cathedral Statutes by the Cathedral bodies themselves. This reform has been already carried out in a large number of instances.

When the Church Assembly was first set up fears were entertained that it might, in spite of the express provisions contained in the constitutions to guard against this, usurp some or all of the functions of Convocation, whether intentionally or not. Probably it will be agreed on the whole that this has not happened, and possibly that Convocation holds a stronger position than it did before. Convocation probably did not for some time acquire the power and prestige hoped for it by those who worked for its revival in the middle of the last century. No doubt the chief reason for this was the ex-officio character of the Lower Houses. At the time of the setting up of the Assembly there were in the Lower House of the Convocation of Canterbury sixty elected members (Proctors), and 109 ex-officio members. In the York Convocation things were better, for there were fifty-eight elected to thirty-two official members. By the Constitution of the Assembly it now provided that before entering upon any other business it should

pass a Measure declaring that the Convocation of Canterbury and York have power, by Canon lawfully passed and promulged, to amend the Constitution of the Lower Houses thereof. This was done, and then a Canon was passed drastically reducing the number of ex-officio members, and providing one proctor for every 100 members, and one more for every incomplete 100 which is not less than fifty, so that no diocese should have less than three proctors.

Although the Church Assembly has been able to grapple with the most pressing problems which had not been dealt with before it was brought into existence, yet, besides any matters which are as yet necessarily unforeseen, there are some important issues as yet untended. Perhaps the first of these is the situation brought about by the rejection by the House of Commons of the two Prayer-book Measures, which led to the appointment by the Archbishops of the Commission on Church and State. During the first fifteen years Parliament has passed fifty-nine Measures sent to it by the Assembly, and rejected only four; the two Prayer-book Measures, the Shrewsbury Bishopric Measure and the City Churches. It is a disconcerting fact that the rejection of the first three was brought about by the action of Members of the Assembly, who having failed to get their own way in the Assembly, appealed to Parliament to coerce their fellow members. This action shews an imperfect appreciation of the loyalty to the body to which they belonged, and a lack of the corporate sense of responsibility which is so much to be desired. Moreover, the refusal of the House of Commons to assent to the Measures which the Church had devised as a remedy for its own difficulties, was really a breach of the understanding on which the Enabling Act was formed, *viz.*, that the Church should be free to legislate for itself, as long as the Measures proposed did not cause injury to those outside its body, and the Prayer-book Measures were adjudged to be free from this by the Ecclesiastical Committee. No doubt the action of the House of Commons was legal, but what is Constitutional does not depend merely upon legal enactments, but also on mutual understandings between the parties concerned. Moreover for the virtual claim of the House of Commons to determine the doctrine of the Church a precedent would have to be sought in the unconstitutional proceedings of the Long Parliament in the seventeenth Century. It is clear that the Church Assembly will have to deal with this situation in the near future, whether in the ways suggested by the Commission on Church and State or otherwise. Some are inclined to suggest that no change is necessary, but against this may be quoted the Report of the Commission on Ecclesiastical Discipline of 1906, not as having any ecclesiastical authority, but as bearing useful and convincing witness to actual facts, after an exhaustive enquiry. It declared "that the existing law of public worship was too narrow for modern needs"; that "there is scarcely a church in which the strict letter of the law is complied with"; and that "a court dealing with matters of conscience and religion must above all others rest on moral authority if its judgments are to be effective. As thousands of clergy with strong lay support refuse to recognise the jurisdiction of the Judicial Committee, its judgments cannot practically be enforced."

There is also the question of the method of appointment of bishops, as to which the Archbishops' Commission have made a recommendation.

It is likely too that in the future matters connected with the law of marriage will need urgent attention, and it is possible that this subject more than any other may force on the Church the consideration of the necessity of Disestablishment, however unwelcome that may be.

E. G. P. WYATT.

THE NEW DIVORCE ACT.

The astonishing thing about the passing of this Act is that so few people seem to realise the issues at stake. What has happened is that Parliament has deliberately set aside the Christian Law of morality. The first Divorce Act, deplorable as it was, had a colourable (though I believe quite false) defence of being covered by Our

Lord's supposed allowance of divorce for adultery. This Act, by the way, has been execrated for years because it has allowed married couples who have got tired of one another to be divorced only by means of subterfuges; but this is quite unjust, as the law never intended divorce for any cause but adultery.

But now the situation is quite different, since the new Act allows divorce for other causes besides adultery. It is therefore a deliberate defiance and repudiation of Our Lord's behests to his people. Yet this seems to be so little realised or regarded that the author of the Measure is reported to have claimed that his is a Christian Measure!

In fact the Act is in truth an act of apostacy on the part of Parliament, and indeed of the Nation as a whole, since so few protested against it. Yet there seems to be little consciousness of it.

The desirability or otherwise of Disestablishment is frequently discussed in an academical sort of spirit, yet it does not seem to be realised that Disestablishment has been going on in piecemeal fashion for some time past. The first Divorce Act was a measure of disestablishment since it repudiated the moral teaching of the Established Church; the Education Act of 1870 also, since by the Cowper-Temple clause it prohibited the teaching of the Church Catechism in public elementary schools. All succeeding Education Acts, where they have dealt with religion in Education at all, have been directed, not to the securing religious teaching in schools, but the preventing the possibility of Church teaching obtaining any privileged position in them. The new Divorce Act is also one of Disestablishment since it carries still further the repudiation of the moral standards of the Church.

Disendowment has also been proceeding at the same time. The wholesale alienation from the Church of Church Educational Endowments, which took place in the last century, was in fact disendowment of the Church, and so are the Tithe Acts which have been passed in the present century.

If this process goes on unchecked we shall eventually find ourselves in the position of having all the disadvantages of Disestablishment without the enjoyment of any possible advantages.

It is sometimes said that we have no right to demand that the Christian Law of morality shall be enforced upon a nation which is largely not Christian in fact. And this is made the excuse for not opposing, or even for supporting, such measures as the new Divorce Act. But the Christian Law of indissolubility of marriage (which is not merely Christian, but is primeval, as Our Lord Himself has taught us) is not a mere arbitrary enactment. It was so ordained because it is essential to the well-being of the human race. And what right have we to support, or even to acquiesce in, laws which are injurious to that well-being?

CORRESPONDENCE.

ARE WE TOO PRECISE?—AN ENQUIRY BY NEVIL TRUMAN (*Author of The Care of Churches*, etc.).

SIR,—It is the fate of those who write or speak to the public to receive the attacks of both sides to a question: the "Pros" accuse him of being "Con", while the "Cons" charge him with supporting the "Pros." A friend who wrote a book on an ecclesiastical subject was at one and the same time charged by different reviewers with being much too Roman and blindly Sarum in his views! It therefore behoves me to write circumspectly in a paper such as this, which is entirely devoted to those who follow the English Use.

I therefore preface my remarks with an announcement that for many years I attended an English Use church, and that in the various church restorations about which I am consulted I almost always advocate the instalment of an English altar with riddels, two candles and no gradine. Reference to the book named at the head of this article will give further proof of my sympathy with readers of this magazine. It is therefore in no blind spirit of obscurantism that I write.

It seems to me that the followers of the English School are a little inclined to apply too rigidly their principles, without due regard to their practical application, or appreciation of the fact that in the mediaeval church, rigid principles were by no means universal. Their application should be tempered by consideration of each case on its artistic and historic merit, for what is fitting in one church is not necessarily so in another.

We are, for instance, now ready to admit that riddel posts are not desirable in small chancels because they produce a cramped effect and take up space needed for priests and servers. It might

equally be realised that there is a danger of making the two candles (rather than more) a fetish.

High Mass is seriously incommoded if the riddels are so placed as to prevent access to the altar from the south, or the taking up of a position at the south end of the altar itself. The riddels should either be made withdrawable, or the posts should extend well to the west of the front line of the altar—as indeed they formerly did.

Mr. J. N. Comper, in his learned *Further Thoughts on the English Altar* (Cambridge, Heffer, 1933), which should be studied by every church architect and ceremonialist, gives references to the Lincoln high altar which had five, three or one candle according to the day ; at Chichester, three, five or seven in 1232 ; Utrecht five, seven or nine in 1525 ; and at Litchfield and elsewhere.

Lest it be thought that I am quoting only one authority, albeit that it is no less an expert than Mr. Comper, I add that his view is supported by such recognized liturgiologists as Dr. Cuthbert Atchley (*The Ceremonial Use of Lights,* published by Dr. J. Wickham Legg, 1899), and Mr. Edmund Bishop (*Downside Abbey Review*, 1906).

The latter, in stating evidence of the use of more than two candles on the altar before the reformation, adds " It is not likely that chance should have thrown in my way a case that is unique."

It will therefore be seen that those who say that it is permissible to use more than two candles upon an altar cannot be accused of Ultramontanism, or held to be any less " English " by reason of this view.

Mr. Comper summarizes the case by saying " I suggest that the right conclusion about the altar lights is that if there is a rich reredos the ideal is that the light should be held, or else that one light should be set on the altar at service time only. For six candles against a really beautiful reredos when they hide and spoil it are unreasonable ; but then so are four or even two, in a less degree. But where there is no reredos and the altar is long enough to prevent a sense of crowding, six or seven candlesticks may almost seem required, and particularly in the ideal condition of the altar being quite open, as in the Roman Basilicas. But the eye may also demand them in the case of a very long altar with a painted upper frontal which looks flat and dull behind a richer screen. But if the altar is very short like the early altars and our Post-Reformation altars, it will not take more than two or three candles."

The English School continuously protest against the rigidity of modern Roman Catholicism and of the Congregation of Rites, but there is now danger of falling into the same error by insisting upon two lights only (and in other ways) regardless of the artistic effect on altar and church, and of the historical aspect. Can we not reconsider our principles in this light ?

Modern architects have built many churches with windowless east ends, or with only a small high window. In these the blank walling must be filled somehow, and a severely English altar does not do this adequately without a loss of dignity and an ill-furnished effect. Such places artistically call for the high dossal and the tall candlesticks which make so stately and arresting a setting for the Holy Mysteries.

The Victorian revivalists, in their zeal for the recovery of Gothic, did much damage to later work by discarding Renaissance, Stuart and Georgian architecture and furniture in favour of their poorly imaginative Gothic, and we are to-day regretting the loss of much work which was beautiful in its type, in consequence. All is not, however, as well as it might be, for the English School is still rather distrustful of Renaissance design. In its earlier stages, before it became over-loaded and ill-proportioned, it achieved fine effects and it has survived extensively in Scandinavia and Italy. But the essence of its art, as regards the altar, lies in the high reredos and the tall candlesticks, and any attempt to divorce the latter from the style becomes a failure. Two candles may look all right if they are really large and of good height.

Have we not room within our Church for the Renaissance period with its own special treatment. Modern designers have often been particularly successful in this *metier*, notably in the work of Mr. Martin Travers.

Clothed crucifixes are sometimes regarded as a hall-mark of the English School. They are, to some extent, Primitive, but their symbolism is now so obscure that they fail to achieve the object for which a crucifix exists and are seriously liable to misinterpretation by people in church.

A cushion for the missal is generally more beautiful than most of the brass book-rests produced in the church shops, but it must be admitted that from a practical point of view the latter have much to commend them. A cushion causes the book to lie flat, whereas a wooden or metal desk brings the book to the proper angle in relation to the eyes of the reader, and is perhaps easier to take up and remove than a book upon a yielding cushion. No particular principle is involved in either method, so that the point may well be conceded.

What I want to make clear is that the English ways have still a long way to go before they become of general acceptance. Prejudice and ignorance alike have to be overcome, but our case will not be improved by a refusal to face facts which do not square with those at first believed to be true. We have to live in the Twentieth century, not the fifteenth, and the adoption of a more tolerant view (which is indeed the more learned) should do much to commend our principles to those who are now antagonized by the straitness of the views of the English School and the rather papal rigidity and uncompromising language with which they are advocated.

Due regard must be paid to modern ways of thought and of life, and to the architectural demands of each church ; and from the point of view of art—and it should receive great consideration—each church should be judged on its merits if we are to present to the people the highest forms of worship in the beauty of holiness.

Nottingham. NEVIL TRUMAN.

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